THE

"HINDU MESSAGE"

A Weekly Review of Indian and World=Problems from the Hindu Standpoint.

Editors: K. Sundararama Aiyar M.A., & T. K. Balasubrahmanya Aiyar B.A.

VOL. 1.] THURSDAY JANUARY 3, 1918. [No. 11.

The **Hindu Message** stands for

(1) The Maintenance of British supremacy with self-government for India,

(2) Co-operation with the different communities of India without prejudice to Hindu Dharma,

(3) Education of the Hindus as an integral part of the Indian Nation,

(4) Advancement of Material prosperity on a spiritual basis and

(5) Dissemination of pure Hindu Culture.

Annual Subscription Rs. 6 only.

For *bona fide* students Rs. 3 only.

Single copy As. 2 only.

All business communications and remittances to be addressed to the Manager and all literary contributions and books for Review to be addressed to the Editor, THE HINDU MESSAGE, *Srirangam.*

A Vision Of India.

THE HIMALAYAS—VIII.

By K. S. Ramaswami Sastri, B.A., B.L.

Upon a bright auspicious springtide day
The Thrones and Dominations bright and Powers
In thy far-shining, fair, and fragrant bowers
A marriage hall did make most glad and gay,
Where many a rhythmic and symphonious lay
And song and dance made sweet the winged hours
And all the seasons brought their shining flowers
And Nature's heart was in a mood of play.
And in that radiant fair pavilion bright
With married hearts and hearts and minds and eyes
Then came the gracious ever-wedded pair
Who albiet one—the world's Supernal Light—
Yet bound to us by love's resistless ties
Let children see the Parents' marriage fair.

The Hindu Message

THURSDAY EVENING 3, JAN. 1918.

The Year 1917.

It is no longer true that in India "the past is the present." India is no longer self-contained; Indian life is no longer ordered according to eternal laws for the attainment of settled human aims here and beyond; India has become involved in the vortex of human affairs as part of a great and growing Empire and as inseparably associated with the fortunes of an Imperial race, active, aggressive, all-absorbing beyond any other known to history and determined to bend all humanity to its great aims and purposes. Henceforth we must resolve to play our part in the drama of the Empire's activities and progress. And our rulers have, also, by the educational and administrative agencies and ideals they have set up in our midst, prepared us already in some measure for taking up this work. The most contemplative, the most advanced in years, the most pessimistically inclined, the most misanthropic among us cannot help being influenced by the forces at work around us. The state, Indian or Imperial, is around us, and within us; and all of us have to live in co-operation with it, or to carry on a sharp, but constitutional, agitation against its measures, for the achievement of various collective aims or the improvement of the individuals composing it. One thing, however, we must be thankful for, and that is due to the fact that our rulers are British, not Germans. For, the state, as the living German mind conceives it, is "the public force for offence and defence." "It does not ask primarily for opinion, but demands obedience, and its laws must be obeyed, whether willingly or no." The English people, on the other hand, believe in the free play of public opinion acting through the machinery of an established constitution, and to it we, Indians, owe whatever hopes are throbbing in our hearts to-day, of being able to re-found and re-constitute an Indian nation which, while forming a worthy constituent part of the Empire, will also be able to fulfil her own mission in the world's future in a way suitable to her own environments, antecedents, capacities, and inclinations.

These reflections suggest themselves strongly to us in proceeding to fulfil our present intention to place before our readers a brief review of some of the more important events of the year which we have left behind and we trust that our review will be such as to suggest, justify, and illustrate the inner truth of things there is behind their outward seeming. And, first, we shall speak of the war. Distant as we are from its horrible and unimaginable tragedies, its dreadful and perilous uncertainties from moment to moment, we are all of us, high and low, feeling its effects every day and every hour of our life, and our sufferings and inconveniences grow with the increasing length of its unforeseen duration and termination. The German writer we have above quoted regarding the nature and aims of the state has stated that "the outcome of our next successful war must be the acquisition of colonies by any possible means." He seems to have been con-

vinced that the Germans *must* be "successful" in the next war. The nation that gained three successive wars in the course of a few years only a generation back, rose to be the most powerful of all peoples on the continent of Europe, and has since then perfected its machinery of war and accumulated an inexhaustible supply of war material, may well hope or dream of being able to achieve success in any war she might undertake and against any combination of enemies,—at least until she has met with a serious reverse. Germany has ever felt contempt for the nations which have had the quixotic idealism or interested effrontery which now and anon sets out to "rave about everlasting peace," and has boldly held that "war will endure to the end of history. The laws of human thought and of human nature forbid any alternative, neither is one to be wished for." Nor can Germans be altogether blamed for believing in the Biblical assurance or doctrine that "the God above us will see to it that war shall return again, a terrible medicine for mankind diseased." For, does not the Bible inculcate that "greater love had no man than to lay down his life for his friend." In these views naively expressed by Treitschke, the German historian and teacher of the new science of politics, we see the true explanation of the origin and course of this dreadful war and the tremendous issues for which it is being fought with so much hellish obstinacy and such hellish disregard of all future consequences.

During the year just closed, Germany has on the whole continued her victorious career of past years. It is true that, on the Western front, she has suffered numerous reverses and has been forced back at every point where she attempted an offensive—whether at Verdun, in Flanders, or elsewhere,—though it is strange that, after the British army had won its recent great victory in what is known as the Battle of the Tanks and broken through the boasted impenetrable Hindenburg Line, that army should almost immediately have been thrown back and lost almost all its gains. In Italy, after an unbroken career of slowly-gained, though moderate successes, her brave army and generals have, by a sudden, swift, and staggering stroke inflicted as if by some malignant and hidden Power of portentous and unsuspected capacity for mischief, lost all their gains and the German army has advanced by swift strides into her own territory till at last it has been stopped by the rapidly-arrived and arriving reinforcements of British and French soldiers in tens and hundreds of thousands from France. The overthrow of the Russian Imperial dynasty which was inclined towards a separate peace and the triumph achieved by Kerensky in his attempt to establish a democratic and republican rule in place of the extinct autocracy raised high hopes in England, but the unexpected has happened as usual. Kerensky's revolution has been speedily followed by the Counter-Revolution whose chief authors the Maximalist party, have concluded an armistice with Germany as a preliminary to a separate peace. Civil war has meanwhile broken out between the parties representing the Revolution and Counter-Revolution. The internal position cannot be made out quite clearly from the meagre and mostly conflicting accounts that are

served to the outside world by the partisans of various Russian parties but on the whole the Maximalist party seems to be in the ascendant and a separate Russian peace with Germany seems probable if not also assured. On the whole, the position is favourable to Germany at the Russian front and in the interior of Russia, and hence Germany has been able to strengthen her position at the Western and Italian fronts. The Mesopotamian muddle has been more than made up for by the brilliant successes which have been gained by General Maude, and now by the capture of Jerusalem and the conquest of Palestine. We are assured that the moral effect of this triumph is even greater than its strategic results. The advance in Egypt, too, is a matter for congratulation. The position at the Western front, however, is not as satisfactory as might be desired. In spite of the gigantic efforts made to provide men and munitions and the continued and almost unbroken series of military successes gained by the matchless heroism of both the British and French armies, the offensive operations have not produced any very great or tangible results. What is gained in one moment of struggle is lost at another moment, and after three and a half years the process of "attrition" or "nibbling" still goes on and on. The Ministry of Mr. Lloyd-George which was expected to make up for the faults of Mr. Asquith's has certainly not fulfilled all the hopes it roused and so the Allies have all joined together to form a joint War-Committee in order to attain to a more thorough co-ordination of the resources and operations of all of them. It is too soon yet to judge of the work of this new organisation, but it is America's advent upon the scene of war in Europe that is now being eagerly looked forward to. If, as some expect, America will not be quite ready even when the next spring appears, then Germany will be in a far more favourable position than now to resume the offensive at the Western and Italian fronts. Even supposing that America will be ready and able to co-operate with the Allies when spring appears, we are not yet in a position to know whether the German submarine menace shall have been by that time fully got in hand and rendered innocuous. The losses to the Allied shipping by the operations of the German submarines still continue, and this makes us not feel quite certain and hopeful of the American help being as effectively rendered as we desire. Let us hope for the best in regard to the future of the Allied navy. In the past, it has been somewhat inexplicable to us why the unmatched and mail-clad British Navy has not been more aggressive and active than it has been. The Germans have assuredly filled the ocean with their hellish floating mines, and surely this accounts, and to some considerable extent, for the tardiness of the British naval operations. There is also the part played by the submarine menace to be considered. However, it is the British navy that has practically strangled German foreign trade by maintaining an efficient blockade and preventing provisions and munitions from reaching Germany. It has kept watch and ward on the sea so as to prevent Germany from sending reinforcements which would have enabled her colonies now irrecoverably, we trust, lost to her to defend themselves against the British forces

in Africa. We fully believe that great events will happen as soon as the next Spring campaign commences and that Great Britain and her allies will take the offensive with every prospect of gaining a succession of notable successes which will result in the crushing of the German power, the gaining of Berlin, and the dictating of peace terms there. Without such a conclusion being reached, no satisfactory terms can be obtained, nor a reward appropriate to the sacrifices and efforts made by the loyal nations of the British Empire and the great French nation.

The War in spite of the dismal and dreadful losses and sacrifices it has entailed on the Empire in hundreds of thousands of most precious lives and in hundreds and thousands of millions of valuable treasure, has brought to maturity questions, long awaiting solution, regarding the rights of subject and dependent nationalities within the Empire. The problem of Irish Home Rule with which we in India are only remotely concerned and to which the greatest man of the Nineteenth Century—the late W. E. Gladstone—devoted his transcendent genius and unmatched eloquence when both had reached their highest development in the last of the six decades of his glorious public life, is now nearing a solution which, even after the ceaseless parliamentary efforts and successes of Mr. Asquith's legal and literary genius, seemed to be still far away from practical realisation. We owe the present hope of a speedy and satisfactory settlement to the influence of the war on men's minds and hearts, and to the cheerful sharing of the Irish in the perils, horrors, and sacrifices of war. Similarly, war has brought India nearer to the goal of national freedom within the Empire and of equality of treatment with the rest of the self-governing communities for which Indian leaders, past and present, have worked for a generation past with a sincerity, stubbornness, and sacrifices unprecedented in the annals of modern Indian history for centuries past. India, notwithstanding the loss of her martial spirit and manliness during centuries of inglorious subjection and slavery at the hands of her rulers, alien or indigenous, and forgetting the immeasurable wrongs inflicted on her in the past in the loss of her accumulated treasures and the exploitation of her natural resources, has made a chivalrous and generous response to the call for co-operation with our rulers in the Empire's hour of need. Only those who are by nature base-minded and hug falsehood to their heart's embrace and who ever take a malignant pleasure in doing evil to others and are in consequence incapable of applying or appreciating even in their dreams the standards of right and wrong when their own actions are concerned, can fail to see that the response made by India to the call of her rulers, in spite of the continued sufferings of her people from destitution and pestilence, exploitation of resources and enforced idleness has been of a kind unmatched in the history of humanity. The time seems at last to be nearing when our political, economic, and industrial conditions seem likely to improve. Lord Hardinge's Viceroyalty had been one marked by genuine sympathy with a civilised people renowned and powerful in antiquity, but now prostrate beyond all example, owing chiefly to "the crimes and blunders" of the ruling

classes here. He laboured night and day, in sunshine and sadness, through good and evil report, for the good of India, wept with us in our wrongs and rejoiced in our joys, and lost no opportunity of advancing our interests and our rights and our progress towards the dawn of an epoch of freedom and self-respect in the near future. At the time of the crisis in South Africa,—when the present struggle with German savagery commenced,—when the Imperial Conference assembled,—and on numerous other occasions, he proved the self-elected champion of our claims for just and honourable treatment to India. His passionate love for India, his generous advocacy of the cause of India and of her claims on every important occasion as it arose, his patient endurance of malicious calumny, and misrepresentation reminded us of the days of Lord Ripon's Viceroyalty, and in truth there was kinship between the two men in regard to principles and the application of them to practice, as well as close analogy in the treatment they received from the resident Anglo-Indian Community and from the Indian people. It is to Lord Hardinge, also, we owe the advocacy, by the Government of India itself, of our claim for a large and liberal measure of autonomy, Imperial and Provincial. Moreover, the financial relations between the Government and people of India during the last year and since the war have been getting more and more satisfactory. The imposition of import duties on Lancashire goods which would have been a wonder of wonders even ten years back and an almost impossible act of interference with the course of nature a generation ago has now become an accomplished fact. The supra-tax on incomes and the export duties on jute are also important and should not be forgotten in this connection. The industrial commission presided over by Sir T. Holland, the appointment to it of Indian gentlemen like Sir Dorab Tata and Sir R. M. Mukerjee, and the nature of some of the evidence tendered before it by European witnesses of the stamp of Mr. Gill, are also signs of the times, though we feel not altogether without apprehensions as to the nature of the recommendations and conclusions that the commission may adopt. India's economic and industrial future is the crux of the present critical situation, and our foremost reason for advocating self-government is that only a free Indian nation can vigilantly guard India against the evil results of the continuance of the present process of foreign exploitation.

But to return to the effects of the War in bringing us nearer to the goal of national freedom which we mentioned above. The last session of the Congress at Lucknow proved memorable as bringing about *a rapproachment* between the two great communities of our land. The Hindu Moslem problem which has been the greatest obstacle hitherto to the fruition of the national aspirations and efforts of Indian leaders, past and present, is now solved and no longer blocks the way. Opinion has moved fast within these last few years. It is not only due to the efforts made in India, but hastened we believe, in large measure by events taking place in the Balkan Peninsula and the relations of the Balkan and the Continental Powers to the Sublime Porte. Even though this interpretation of what has transpired in Europe may not be acceptable to all, there can be

no doubt that the relation between the two communities has been for some time one of mutual confidence and friendship, and the country has already reaped the benefit of the union of interests and hearts existing between them. The Congress-League Scheme of Reform is the direct result of this closer union. No doubt, even previously the beneficial effect of the Hindu-Moslem Entente had borne fruit in what is known as the Memorandum of the Nineteen. But the Congress is the great National organisation which has unflinchingly laboured for over a generation past, and against tremendous odds, for the uplifting of the nation from its hopeless slough of despond and dependence to the cheery optimism which characterises our outlook on the future and the enchanting vision of freedom which is beckoning to us in such a manner as to make us feel that we are within easy reach of its ineffable joys and glories. No other organisation can claim the same share of loyal adhesion and support from us. It is no wonder that the entire continent has gathered lovingly under its banner and helped to carry out its programme of propagandistic work. For a year past every part of the Indian Continent has resounded with the echoes of the call of our leaders everywhere, and the nation has responded in a manner so unmistakable that it began to evoke attention and opposition from the privileged possessors of power, and soon the latter commenced its determined endeavours to suppress the spread of agitation, and to put down or injure its leaders. The story of these measures is still fresh in our recollections. We have had not only the internments in the Southern Presidency of which we have so lively a recollection, but in other Presidencies also respected national leaders and even others who took part in political agitation on the popular side were subjected to annoyance and repression of various kinds. The Defence of India Act which was intended only as a war measure was utilised for the purpose of suppressing meetings and even liberty of movement from place to place. Then followed an agitation of which we do not remember anything which can approach it in the experience of a generation past in point of persistency, the intensity of feeling roused, or the area of its prevalence. We have no doubt that much of the feeling roused was due to genuine national discontent and opposition to the bureaucratic endeavours to put down the national movement and popular sentiment in the land. But we feel also equally certain that many who had for years never taken part in political agitation or felt any interest in Government's measures or the doings of the Indian national leaders were roused to the depths of emotion and to actively participate in the public agitation chiefly because they were impelled by personal feelings of love and loyalty towards those whom they had long held in veneration and esteem. Some conspicuous individuals, too, who had for some years previously taken no active part in political work were roused to a sudden access of public activity and agitation chiefly owing to the impulsion of the same or similar circumstances, motives and feelings. But in politics men's motives and feelings can never be, and indeed they ought not to be rigorously scanned and scrutinised. Though the collective national impulse is fed from sources of all kinds, it

assumes a similar form as it goes onward and develops; and when it gathers in volume and intensity, it becomes irresistible. The search after motives is always interesting, but it is rarely fruitful of result and is almost always productive of personal ill-will and bitter resentments. The agitation, also, was in one instance utilised to advance an interest or purpose which could only glorify a living name in the eyes of posterity or in the eyes of the person who bore it, while it could do no present service to the national cause. But in spite of all that can be said or felt on this aspect of the question, the agitation became so universal, and the discontent roused was so widespread and genuine that His Excellency the Viceroy resolved to take immediate action and took such measures as would at once put an end to the agitation, satisfy public opinion, and pacify public feeling. All the measures of repression taken by the local government as well as by those of other provinces were rescinded, and public opinion was reconciled in such a manner as to restore the normal calm of the Indian public and social life.

Government has, however, to satisfy the public demand for justice in regard to the internments of other public men. Our Mohammedan brethren are still in trouble, and the restrictions on the freedom of two of their trusted leaders have not been yet removed. So long as this genuine grievance remains, the festering sore of public dissatisfaction will continue. At the same time, we are aware that Government have declared that two of the leaders interned have entered into negotiations with the enemy. But, if they deny having done so or declare that they have been misunderstood, Government might well afford to treat them with generosity and kindness. For, the Government of India is strong enough for it. At the same time the Madras leaders who got up fortnightly and monthly meetings all over the Presidency and collected tens of thousands of Rupees on account of the interned trio of Madras, have not yet directed their attention to the case of the Moslem interned with the same earnestness and persistency of purpose, and this is a matter for serious consideration and for taking action similar to that which has been taken in regard to the Madras trio. No doubt, the visit of the Secretary of State has turned the attention away from this important and urgent matter but when the Congress session is over, no time should be lost in taking up this matter for agitation seriously and with stern resolution. As regards the alleged existence of a revolutionary conspiracy in Bengal, we think that Government has taken the right course in appointing a capable and competent Commission of Inquiry. The Bengal Government's action has, indeed, been tardy, but the people of India are prepared to support Government in many measures which the present Commissioners might suggest for adoption in order to put down anarchist crime and the revolutionary propaganda, if any, leading to it. So we trust that the country will be made free from all blame or suspicion in the future and will enter on a new epoch of progressive constitutional development till the goal of self-government now adopted by our rulers as the ultimate objective of their Indian policy is finally attained.

The counter-agitation of the resident

European population was a thing to be naturally expected. There has ever been a British party of ascendency, privilege, and prestige to oppose the growth of freedom even in the Colonies and Dependencies of the Empire. In India, this same party which had been active during the time of "Clemency Canning" and of Lord William Bentinck and again carried out its mischievous and selfish mission of opposition to all reform or concession of any kind during the Viceroyalty of Lord Ripon has now become again phenomenally active. All the various organs of Anglo-Indian opinion, true to their persistent and perverse policy of self-aggrandisement, have set in motion and forced into activity the unscrupulous minions of bureaucratic ascendency and mercantile exploitation both here and elsewhere. Not only have Lord Sydenham and his school of step-by-step progress towards the declared goal of India's self-government become actively hostile to the present pro-Indian policy of the Ministry in England, but in India itself a great agitation has been started by the non-official European community who seem to imagine that, if India were given self-government to-morrow, theirs will be the first Indian interest to suffer. Certainly this is the most insane of all phantoms. For, India has never in the past excluded any human being from staying or settling on her soil. But at the same time we cannot help observing that a self-governing India will not tolerate the policy of rapidly exploiting her natural resources till she is left nothing but an empty shell. She would rather like to develop them in such a way that her soil would prove a perennial source of income to her people and help to raise them to a position of influence and esteem among the communities of the Empire. If Englishmen settled in India under the new scheme of self-government, they would certainly be most welcome, for their active enterprise and love of freedom would be most helpful in developing India's resources, material and moral. Great Britain and the Dominions would still be our honoured and equal partners in the conduct of all Imperial concerns, and would not tolerate their exclusion from any part of the Empire. But all these circumstances count for nothing with the exploitationists of to-day, and they are content only to look at the policy of self-government for India from the standpoint of a selfish imagination which is content to take for granted that it will assuredly result in endangering their schemes of exploitation, present and prospective. They have everywhere again raised the old cry that India is on the eve of a revolution or rebellion, and that Indians have entered into an unholy alliance with the enemies of the Empire. Anglo-Indian opposition takes many forms,—some natural and wearing the mask of legitimacy, others unscrupulous and dastardly, and openly and avowedly so. We can at least understand Mr. Curtis and his set when they propose fancy schemes of autonomy of all kinds, but the effort that has been made to set up a Non-Brahman clique to oppose the grant of any concessions which will lead, early or late, to any kind of self-government is one of the most disgraceful episodes of the present Anglo-Indian agitation. We have already expressed our views in favour of all genuine attempts to improve the pre-

sent system of education in a manner which will make it equally easy for Non-Brahmins and Brahmins to enter the service of the state and receive the necessary training for efficiently rendering that service. But that there should be found high-placed officials and educated Indians, too, engaged in an unholy combination to proclaim the absurd proposition that no steps should be taken in the direction of granting self-government on the specious and false ground that it would result in substituting a Brahmin oligarchy for the reigning British bureaucracy is one of the surprises of the present Anglo-Indian agitation, and only illustrates the truth of the well-known adage that the drowning man catches at a straw. The combination has proved an entire failure, for the true Non-Brahmin Community has risen like one man to protest against the absurd contention that self-government for India will lead to the ascendency of Brahmins in the Councils and the service of the state. A hare-brained chatterer here, or a credulous aristocrat there, has been found to join the mischievous agitation, and the whole game has practically collapsed, in spite of the attempt made at the last moment, with the apparent support and encouragement of high officials, to get up a tremendous array of petitions to the Viceroy and the Secretary of State by various mushroom bodies or bogus associations of so-called Dravidians, Adi-Dravidians, and what not.

We have referred to the scheme of the Curtis set. It was at once met by a storm of opposition and criticism, and so far we have not seen a single shred of argument in favour of it. Even in England it has evoked nothing but ridicule and opposition, and the Curtis set may be taken as practically extinguished. We may also take as exploded the attempt of administrators of the stamp of Sir M. O'Dwyer to stay the hand of reform by representing that the martial races of India do not want self-government and that only the "intellectuals" of India do so. Sir M. O'Dwyer's example has many imitators, but after the warning or rebuke administered by H. E. the Viceroy, this kind of official opposition may be taken as practically discounted.

The visit of the Secretary of State remains shrouded in mystery. The materials for a decision are now at his disposal. All parties and schools of opinion have made their representations. He must also have gained, in his numerous private interviews and by his own observation, a great deal of information as regards the actual conditions under which various sections and schools of opinion have been formed and at work in this country. We think on the whole that his resolve not to express his opinions publicly regarding the representations made to him has been a wise one, for such an expression would only have generated plenty of heat and violent excitement while gaining him precious little indeed of real enlightenment. Now that he has all the materials at his disposal, it remains to be seen what is to be his next move. It has already been announced that he is not to return before the end of February. What he is to do here during the remaining interval of two months is still a mystery, and we can say nothing till it is cleared.

The last year has also been remark-

able for the attempt made by our rulers to deal with the problem how far our school and college students are to be allowed to take part in political agitation. All's well that ends well. The Madras Government began by indiscriminately preventing students from attending all public meetings. But representations were received from heads of various institutions as to the impracticability of the Government's idea, and so they have since resolved to entrust the discretion to permit or prohibit attendance at meetings to the heads of colleges who, as men on the spot, can easily issue regulations to suit each occasion and also bring their personal influence to bear on their students so as to produce the best effect on the formation of their character and principles. While so far matters have taken a satisfactory turn, we must express our disapproval of the measures taken by some people in Madras to promote gatherings of students for the purpose of inducing them to form their own opinions and pass their own resolutions at meetings in regard to social and other questions now being agitated in the land. We do not want to object to gatherings of students for promoting friendly and cordial feeling but it is not right to permit what would help to unsettle unformed minds. The result of these deliberations by the students themselves, under the guidance of foreigners or denationalised Indians and especially the former, will, we fear, be to introduce and foment social rebellion and the dislocation and disturbance of the Hindu home. We fear that already many immature lads have been spoiled by the growth of the spirit of social rebellion. For, everywhere the national dress, the indigenous system of growing the hair, the use of caste marks, &c., are on the decline, but unhealthy habits, smoking, and drinking, and the taking of prohibited foods, &c., are daily on the increase. Moreover, the dignified courtesy and gentlemanliness which have been much admired among all the higher Indian castes, Brahmin and Non-Brahmin, are known to be getting more and more into disfavour in the practice of daily social life. The habit of unthinkingly accepting new or foreign ideals, views, habits, fashions of all kinds is daily on the increase not only among the young, but even among adults. For instance, the moment the idea of passive resistance was mooted, meetings were held everywhere to advocate its adoption. Newspapers are doubtless valuable aids for the rapid dissemination of information, and the announcements of the holding of meetings in Madras leads to the holding of meetings everywhere. When Madras gave the lead in accepting the policy of passive resistance, every mofussil centre followed suit. Here and there a few voices were raised against it on grounds stated, but they were drowned in the swelling chorus of the mass of human voices in its favour. But let us judge of the matter in the light of what followed. No one felt then, nor has felt since, any need of practising passive resistance. Where, then, was the need of making heated speeches or passing resolutions in favour of the ideal of passive resistance. Similarly, some one conceives the idea that common dinners are needed to secure Indian unity, without calmly considering for a moment whether it has helped the attainment of unity among the European

people among whom it has always been practised. The same senseless, sentimental, sickly severance of the human mind and emotion from the common-sense search after the sober voice of reason and truth tends to spread to various other matters. For instance men like A. O. Home Dadabhai Naoroji, W. C. Bonnerji, Budroodeen Tyabji, Ananda Charlu, Surendranath Bannerji, and others have yet got no statues or memorials; and it is to them we owe almost all the political advances we have made. Where, then, is the need or urgency of erecting statues or memorials for others just now? In respect of such matters as dress, the cropping of the head, the use of caste marks, etc., our young men are easily induced to forsake the national customs and fashions. There are many who regard these as non-essentials and so we need have much ado about them. But the passage from non-essentials to essentials, to the depreciation or discarding of even the Arya-Dharma as prescribed and taught in the Veda and Vedanta, becomes thus easy enough in time. The entire fabric of Sanatana Dharma, both the *Upaya* (or means) and the *Upeya* (or goal) is being assaulted by a host of determined and aggressive enemies, open and disguised, on all sides. India will doubtless rise politically, become self-sufficing economically, and even transmit to all parts of the world again as of old the products of her art and industry fashioned after models, beautiful and useful, entirely indigenous,—again discover and practically apply new physical laws. But, if she abandons her Dharma, the path to the attainment of the direct cognition of the Brahman, "the One only without a Second" even while man lives and works in this stage of life on earth, she will have ceased to live in the only sense in which she has hitherto lived viz., for the good not only of humanity, but of the entire Universe of sentient existence.

The Congress Presidential Address.

The Congress session just held at Calcutta marks a momentous stage in Indian political life and evoluiton. It represents the culmination of one great era in the life-history of the National Institution and the commencement of an even greater era in its future life. India has had her political education on fruitful lines and has now risen to a clear consciousness of her assured possibilities. More than anything else, it is this all-important feature of her National life as reflected in this session of the Congress that demands and deserves our glad recognition; and we shall have missed the really vital and enduring elements of power and glory in our great National movement if we allow attention to details to draw our gaze away from this dominant and inspiring aspect of the Nation's achievement at this thirty-second session.

Mrs. Besant who occupied the Presidential seat has delivered her Message to the people of India in her Presidential address. None of our disagreements with her on momentous questions of social organisation and the right ordering of individual life in the light of eternal religion can justify us in withholding the appreciation due to her for the work she has been doing for three years past. She may well be proud of the honour that a very large majority of the Indian people has conferred on her, and it shows how millions of Indian hearts beat in unison with hers in her present aspirations for our holy motherland. India must now look to her for a year more for willing and whole-hearted co-operation with the enlightened and patriotic Indian leaders in carrying to a practical conclusion their chosen mission of achieving the political regeneration of India.

We are now in a period of our history when the Indian Nation is on the tiptoe of expectation awaiting the call to step into a higher region of progressive political life. Such recognition of our political manhood by the realisation of it by ourselves and the welcome accorded to it by our rulers is not inconsistent with the preservation of the soul of India unimpaired in the fields of individual, social, artistic, and religious life. Nay such manhood will attain its fullest measure of perfection of achievement only by its loyal preservation of the graces and glories of the soul of India in these all-important fields of life.

Serious statesmanship and political sagacity alike expect and require England to realise the justice and propriety of India's claim as now made through her great national institution. The claim has been justified in abundant measure by India's giving freely and gladly the best portion of herself in men and money so that in the battlefields of freedom, righteousness may vanquish the forces of unrighteousness. But the justice of the claim was recognised and conceded even earlier because India's long and glorious past record of achievement in the cause of civilisation, her pre-eminence in the arts and sciences of humanity, and the radiance of her spiritual life pre-eminently fitted her for a life of glorious national achievement under the quickening impulse of free institutions.

India's political education is now complete, and she now awaits the call to consecrate to national service and the service of the Empire the new and auspicious qualities called into being by such political training as she has had. The fruitful application of such new-born energies to the complex needs of our national life is our inalienable privilege. India, radiantly aware of the new life born in her and seeking perfect self-expression, cannot and will not any longer dwell in the hot-house of bureaucratic nurture, and must and will emerge into the eternally bright, warm, and auspicious sunshine of self-governing life.

Mrs. Besant deals in her address with one continuous theme, and rightly,—the subject of self-rule in India. She deals at first with India in relation to the world-war and says:—"Great Britain needs India as much as India needs England for prosperity in peace as well as for safety in war." The clear and frank recognition of these truths by both countries is the only enduring basis of a higher life of comradeship and the best guarantee of the peace and civilisation of the world. Mrs. Besant then deals with the causes of the New Spirit in India in a clear and comprehensive manner. We want not only a free India, but a strong and prosperous India, if she is to be a source of strength to the empire and to preserve and augment the civilisation of the world by over-throwing all anti-civilising peoples and forces and by helping all the forces that are making for purity, enlightenment, and spirituality. Mrs. Besant says:—"India alone has the man-power which can effectively maintain the Empire in Asia, and it is a short-sighted, a criminally short-sighted, policy not to build up her strength as a self-governing state within the Commonwealth of free nations under the British Crown."

The situation becomes all the more important and emergent when we remember that the Dominions have been proclaimed and acclaimed as partners of England in the new and impending political reconstruction of the Empire. India, which did not at any time and by any circumstances deserve the fate of being a dependency cannot put up with the more degrading position of being a dependency to the partnership of England and the Dominions in the task of Imperial Government. This new feature of the coming political evolution of the Empire has precipitated events in India and quickened the march of her political progress.

The situation became even more acute owing to the unsympathetic working of various repressive enactments by the bureaucracy in India and to the retrograde policy of the report of the Public Service Commission. This attitude of the Government was in strange contrast to the reign of ideas of freedom and democracy in the world and has jarred upon the newly awakened ideas of higher political life called into existence in the motherland

by the operation of various influences. These new-born energies in Indian political life received strength and support from various social and religious movements purely national and indigenous and inspired entirely by the children of the motherland which, despite their unsatisfactoriness from some points of view and from the certainty of their giving way before the re-dawning of the pure Arya-Dharma of the Indian sages led the Indian people, to use Mrs. Besant's words, "to a sense of the value of their own civilisation, to pride in their past, creating self-respect in the present, and self-confidence in the future."

Though we reject altogether Mrs. Besant's views regarding the value of the so-called awakening of Indian womanhood in advancing India's political life, and though we think that true Indian womanhood has a noble function to fulfil in the India of the future quite different from what she can assign to it, we are at one with her in her estimate of the other elements of the New Spirit in India. We may refer to her review of the situation caused by the awakening of the masses. She points out how the Indian ryot who has as much shrewdness and practical wisdom as he has patience and mildness has risen to a clear perception of his sufferings and their root-causes. She says:—"He resents the frequent re-settlements, which force him to borrow from the money-lender to meet the higher claim. He wants the old Panchayat back again; he wants that his Village should be managed by himself and his fellows and he wants to get rid of the tyranny of petty officials, who have re-placed the old useful communal servants.

Mrs Besant then proves why India demands self-government. She says:— Self-government is necessary to the self-respect and dignity of a people; other-Government emasculates a nation, lowers its character, and lessens its capacity." National self-consciousness when it has been born and has been nurtured into self-expression declares with a clear and convincing voice in favour of self-rule. She says: "The Magic of nationality is the feeling of oneness, and the use of nationality is to serve the world in the particular way for which its type fills it... The demand for self-rule is a demand for the evolution of its own nature for the service of humanity." She points out how the present bureaucratic rule has failed in dealing wisely and well with many aspects of our national life and how even if it were good it is and never can be a substitute for self-rule. She states what are the urgently-needed reforms in local self-government, in Provincial governments and in the government of India. She denounces the idea of compartmental autonomy because "it breathes the deep distrust of Indian capacity characteristic of the bureaucracy, and makes the preposterous claim that India is to remain in leading strings because another nation claims the right to rule her and to give her crumbs of freedom from its well-spread table." She presses that there should be a continuous and strong agitation for the passing of the Congress-League scheme and that there should be a strong deputation sent to England to win over the British democracy to view it with a favourable eye. She says:—"The outcome is on the lap of the Gods. We know the strength of the vested interests opposed to us, but we have faith in the justice of God, and in the friendliness of all Britons who are true to the traditions of their country. The wish of organised labour in Great Britain to exchange fraternal delegates with the Congress and Home Rule Leagues is a sign of the new brotherhood between the British and Indian democracies."

Mrs. Besant is a past master of the art of making perorations and we conclude by quoting the one which concludes her presidential speech:—To set India free, to see her hold up her head among the nations, to see her sons and daughters respected everywhere, to see her worthy of her mighty past, engaged in building a yet mightier future,—is not this worth working for, worth suffering for, worth living and worth dying for? .....After a history of millennia, stretching far back out of the ken of mortal eyes; having lived with, but not died with, the mighty civilisations of the past; having seen them

rise and flourish and decay, until only their sepulchres remained deep buried in earth's crust; having wrought and triumphed and suffered, and having survived all changes unbroken; India, who has been verily the crucified among Nations, now stands on this her Resurrection morning, the Immortal, the Glorious, the Ever-young; and India shall soon be seen, proud and self-reliant, strong and free, the radiant splendour of Asia, as the Light and Blessing of the World.

Notes and Comments.

The Right Honourable Mr. Montagu's visit to India is a supreme moment in the modern history of India—an event which is the culmination of half a century of education and agitation,—a mission of which the object is the healing of wrongs and the reconciling of conflicts,—a boon from Heaven which our leaders must utilise for the raising of the holy people and the holy land from its present position of decadence and dependence. It is, indeed, a thousand pities that some of our leading men should not have risen to a consciousness of the true import of the occasion and the importance of arriving at a position of dignified unanimity when preparing for presentation to him what would command respect as a far-sighted and far-reaching scheme of reform for redressing the wrongs of ages and securing to the nation a future of self-respect and self-development and a place of honor and glory among the self-governing communities of the Empire. Certainly this is not the occasion for the airing of minor grievances, the ebullition of party feeling, and the ventilation of personal wrongs or disappointments. Intelligent and cultivated men are expected to look far ahead, and to care only for the lasting interests of the nation, and the community as a whole. The leaders of the various sections of the community in other Presidencies have taken this broad view of the national interest. In South India, alone, some of our leading men have striven foolishly to perpetuate the brand of ignominy which has always clung to it as the '*Benighted Presidency*,' and proclaimed the gospel of discord, and raised the banner of faction, in a manner which has brought to us all only disgrace and humiliation even unto eternity, and perhaps also a further prolonged continuance of the present position of dependence and servility.

***

The Brahmins are not an aristocracy, but belong to the people. They are of the same race as the rest of the people of Bharatavarsha. The Veda itself contains the proof of this fact in the statement that the Dasyus (whom the Western Orientalist identifies with the Dravidians) are descended from the Rishi Visvamitra, and Manu Smriti includes the Dravidians among the Kshatriyas. These are two unquestionable facts, but other proofs equally strong abound. Not only are the Brahmins racially akin to the rest of the holy people, but they have never been what the address presented in the name of the Non-Brahmins called "an exclusive community." There is no inter-marriage even among the *sub-sections* of the Brahmin or the Non-Brahmin castes, and many of them do not inter-dine. But still all Hindu castes have co-operated for untold ages in all public and private transactions. Either all Hindu castes and sub-castes are exclusive, or none. The only question for consideration is,—whether common interests exist to bring them together. It is only within these *twelve* months that a few disappointed individuals in Madras and elsewhere began to preach the new gospel of disunion, but since then they have been disowned by a large and growing number of Non-Brahmin leaders, and even by the rank and file of our Non-Brahmin Hindu bretheren all over the Presidency. These few men who have newly come forward to sow dissension have not the least claim to pose as the true representatives of the people, and in fact they are, in most instances, moved by purely personal motives and the bond-slaves of the green-eyed monster which has never failed to track the dismal and disastrous course of India's decline and downfall during all the revolution of the last millennium and more.

***

If the Brahmins had been an aristocracy or an exclusive class, they would surely have disappeared in the unnumbered revolutions we have gone through. Like the professional classes of European societies, the castes in India are, each and every one of them, a *natural*—even an *original*—formation. Professional classes have never been wanting in India, and men of all castes are always found included among many of them. Such professions always arise in response to varying conditions of time and place, but they have only risen side by side with the *original* division of castes by birth and without destroying them. The official class today and the class of politicians who are so prominent are drawn equally from all castes; and if the Brahmins now form the majority, it may not be always so in the future. Hence it is absurd and stupid for men with disappointed ambitions to shout "Halt," when the progress of the nation as a whole has to be achieved, and especially at the critical stage now reached, when all jealousies must be suppressed in response to the call of self-respecting patriotism and national honour. Those who have not the heart to make such a response will unfailingly go down to posterity as the sons of darkness, but this blot on the national escutcheon will only be temporary and pass when the glorious champions of freedom to-day win their cause and the ancient Mother sits once more sceptred in all her wisdom, might, and majesty with her faithful sons worshipping, steadfast as ever, at her holy feet.

***

Have the Brahmins failed to contribute to the many-sidedness and variety of the growing Indian life to-day? Do they stick to a barren ceremonial or the monotonous life of ancient custom simply because it is paying, and even though it is *not* sanctioned by the Holy injunctions of the Vedas and the Rishis? Have they been tempted by the attractive offers of Buddha, Jina, Allah, Jehovah or Jesus, from their world-old fidelity to the Vedas and the Rishis? Foreign dominations have come and gone, but the Brahmins remain, simply because they are not a stationary and hide-bound community of priests enslaved by superstition or of nobles bending prostrate before a despot's unbending whim or blindly admiring a narrow and farcical Court etiquette. In Europe, priests hold clerical offices in a state church, and form one of the professions encouraged by the state, and with its social and spiritual outlook dictated by the state. In India, Dharma is an eternal ideal superior to all states, kings, priests, societies, social groups, and powerful individuals. Like other castes, the Brahmins are sustained by their love of Dharma, whatever the revolutions in the state; and so, it is absurd to say that loss of place or power will ruin or degrade them. They enjoy no aristocratic privilege, as do the English nobility, even to-day, who sit in Parliament by hereditary right. Their hereditary remunerative functions consist only in teaching, officiating at sacrifices, and accepting gifts when in need. Certainly, none of these functions have the stamp of aristocratic privilege, but depend for their fruitfulness on personal qualities transmitted from generation to generation. There are who think that, because there are inequalities in the *talents* of men who are children of the same parents, there is no such thing as the hereditary transmission of qualities. The existence of the Brahmin caste for five thousand years and more is the refutation of this view. Whether or not *talent* is hereditary may be doubted, but there can be no doubt as regards the transmission of race-characters. No doubt association also is almost always efficacious in the acquisition of *habits* which influence character in individuals, but this does not disprove the unquestionable fact of the hereditary transmission of race-characters, chiefly through the male parents. Hence it is that, among Brahmins, the *gotra* or racial name, is transmitted from the father to the son. We do not dispute the proposition that genius and talent are in most cases transmitted through the mother. But race-character is needed to make even genius or talent steady and fruitful instead of the reverse. It is the Brahmin's race-character that has preserved his vitality,

and so also with all other Indian castes.

***

The Brahmins thus belong to, and take their place among the masses of the people of India, and neither form a priestly class, nor an aristocracy of privilege. They have always served the people, and so they have lived on and do live to-day. They form a necessary and natural limb in the structure of the Hindu social organism, and exercise a function which is necessary for its maintenance and vigorous life. At the same time, they have to respond to the calls of changing circumstance in the national life. So long as they continue to serve the nation and fulfil the function assigned to them in the Hindu social economy, they must and will live. The behests of the Eternal Standard-bearer of the Holy People of Bharata-varsha must alone guide us all, whether Brahmins or Non-Brahmins. So long as His lotus feet are enshrined in our hearts, the future will be ours, whatever the failures and follies, the changes and chances, of the passing hour.

Gnana Yoga—II.

(A lecture delivered by SWAMI VIVEKANANDA in America to a class of students *on January 8-1896.*)

So when this mind will end, be broken to pieces entirely, without leaving any samskara, we will be entirely free, and until that we are in bondage; until that the Atman is covered by this whirlwind of the mind, and it imagines it is being taken from place to place, until this idea becomes all pervading, and it can only go with the whirlwind, but when the whirlwind falls down, it will find that it can go where it likes, entirely free, and it will be able to manufacture any number of minds or bodies it likes, and be perfectly free. This freedom is the goal towards which we are going. If there is a ball in this room, and we each have a mallet in our hands, and begin to strike the ball, giving it hundreds of blows, driving it from point to point in the room, until at last it flies out of the room. With what force will it fly out? With the sum-total of the forces that have been acting upon it all through this room, what in dynamics is called the resultant. All these different blows that have been given will remain, and with that it will fly. So each one of our actions mental and physical is such a blow. The human soul, or mind, or indriya, is a ball which is being hit, and we are being hit about this room of the world all the time, and when we go out of it, the resultant force of all these blows propels, and so we see that no two balls can have the same motion after death, no two can have the same speed or direction when they come out of the room. In each case the speed and direction of the motion will be determined by the hits it has received, so all our actions in this world determine when we can get out of it. What state we will be in is determined by all these. This is one case; suppose I give you an endless series, an endless chain, in which there is one black link and one white link, and then again a black link and a white link, without beginning and without end, and suppose I ask you the nature of the chain. At first you will find a difficulty, that the chain being infinite at both ends, how to determine its nature, but slowly you find out it is a chain. You soon discover that all this infinite chain is a repetition of these two links, a black and a white link, and again and again, multiplied infinitely becomes a whole chain. If you know the nature of one of the links, you know whole chain, because it is a perfect repetition. So this mind, with these two links, birth and death, is just two links in this infinite chain of human life, without beginning and without end. What we are doing here and being here is being repeated again and again, with but little variation, so that if we know these two, this little passage in this world, we will know all the passages we will have to pass through. We see therefore that our passage into this world has been exactly determined by our previous passages. Similarly we are in this world by our own actions. Just as we go out with the sum-total of our actions on us, so we see that we come into it with the sum-total of our past actions upon us; that which takes us out is the very same thing that brings us

in. What brings us in? Our own past deeds. What takes us out? Our own deeds *here*, and so on and on we go, like the caterpiller that takes the thread from his own mouth, and builds his cocoon, and at last finds himself bound inside the cocoon, so we have bound ourselves by our own actions; we have thrown the net-work of our actions around ourselves. We have set this law of causation in motion, and we find it hard to get ourselves out of it. We have set the wheel in motion and we are being crushed in the wheel. So this philosophy teaches us that this soul is uniformly being bound by its own actions, good or bad. These actions are dragging him onward.

The next point to understand is where the soul goes and where it comes from. I have been telling you that the soul comes and goes, but all these terms that I use I will explain afterwards, just as in studying astronomy you are first told that the sun is moving round the earth, and the calculations are made accordingly, but as soon as you step beyond and come to finer calculations you are told it is the earth going round the sun. So, for the present, we will say that the soul is coming to salvation, and is being born and dies. Later on we will find that the soul never came or went. It is nature moving before the soul, and the reflection of this motion is on the soul, and the soul ignorantly thinks it is moving, and not nature. When the soul thinks that it is in bondage, but when it comes to find it never moves, that it is omnipresent, then freedom comes. We are going through the first part and we will keep on to the terminology of this part. So the soul, through these actions, comes to higher or lower states. This is the celebrated law, the theory of reincarnation, and this law binds all creation. People in this country think it is too horrible to think that man has come out of the animals. Why not? Where should these millions of animals go? Are they nothing. If I have a soul so have they, and if they have none, neither have I. It is silly nonsense to say that man alone has a soul, and the animals none. The same argument would apply to all. I have seen many men who are worse than any animals. It is all a continuous series. This human soul has manifested itself through lower forms and higher forms and so on, migrating from one form to another, according to these impressions, but it is only in the highest form as man that it attains to liberty. The man form is higher than the angel forms, and of all forms man is the higheet, the highest being in creation, because he attains to liberty. Man becomes free. Any force projected from a point goes on and on till it becomes a circle, and then goes back to the point from which it was projected. You are aware of the theory of electricity, that it comes out from the dynamo and returns to the dynamo from which it started. So the tendency is with all forces; there is no movement in a straight line; all infinite movements are in circles, and the struggle in this universe is to complete the circle. All this universe was in Brahman, and it was, as it were, projected out of Him, and being turned out it has moved forward and forward and forward. But what is meant by that forward movement; at last we find it was moving in a circle, and comes back to the point from which it was projected. So with this force which we call soul, which for the time being we will assume is a force projected out from God. Later on we will find what it really is. This being projected, it came out through all sorts of vegetable and animal forms, and at last it is in man, and man is about the furthest curve of the circle, the nearest link to God. To come back to this point from which we have been projected is the great struggle of life. Whether people know it or not does not matter, but whatever you see in this universe of motion, of struggles, in plant or in minerals, or anything, is a tendency to come back to the centre and be at rest. As it were there was a tremendous equilibrium, and that has been destroyed, and all parts, and atoms and molecules are struggling to find that equilibrium again, and in the struggle they are combining, and reforming, and forming again, all this wonderful panorama of nature, to get back to the equilibrium again. So all social struggles, wars, and

fights, human struggles, and competitions, in plant life, animal life and everywhere, are but one expression of that eternal struggle to get back to this equilibrium.

Pencillings by the way—IX.

By S. P. Thiagarajan.

It was attempted to be shown, in some fugitive notes of this series, that the insinuations in Lord Pentland's speech at the Cheruthuruthi Ayurvedic Hospital were more justified by the practice of Western medicine than by our immemorial Science of Life. As I am writing these lines, there lies before me a pamphlet on "The agglutination test for typhoid and other fevers" wherein it is admirably and lucidly shown that this Dreyer's test, which has been approved by His Majesty's Government, is an amazing piece of professional humbug and charlatanry. But I do not purpose to refer to it now, for exigencies of space. This week, I propose to refer to another humbug of the Faculty, which has had the sanction of the Government of India.

A certain Major Ross, of the Indian Medical Service, persuaded the Government of India into the belief that quinine was an infallible remedy for malaria, just as that medical mountebank Jenner bamboozled Parliament and the nation nearly a century ago in respect of his horsegrease cowpox which was to annihilate small-pox altogether. With commendable brotherliness the Faculty stood by Major Ross, and quinine has for now many years been almost freely distributed by a paternal government, solicitous of the health of its subjects. The *Patrika* of Calcutta is the only journal that, so far as I am aware, has been persistently questioning the efficacy of this much-lauded prophylactic. I might mention here that in spite of the free distribution of quinine, the mortality from malaria in India is *upwards of four millions a year.* The *Patrika* cried itself hoarse that was for many years the end of it. And now I see a writer in an English Journal taking up this same subject, basing himself upon an article in the *Indian Medical Gazette* of July last, entitled "a new specific for malaria etc." The writer, Dr. Horace Willis, of Assam, has now reprinted this article. The outbreak of malarial fever among our troops has invested this subject with an extra importance in these days.

Dr. Willis says that quinine, both in prophylaxis and as a cure, was unsatisfactory. Yet, for a hundred years, it has been adhered to as the *alpha* and *omega* of treatment in tropical pathology! "I felt, when it had failed to give relief in 1200 cases under my direct care, that it would be waste of time and life to further persevere in its employment." And his researches have brought him to a specific which he describes at length and which need not now detain us. Only let the reader think of the immense number of lives that have been wasted or sacrificed, possibly, to professional jaundice to the "herd-psychology" of the Western medical minds. One is tempted to use Shaw's genial phrases in characterising such charlatanry.

The writer in "*Truth*" refers to Mr. Raphael Roche, "a dangerous person who has presumed to study and practise medicine for many years—successfully too—without previously going through a medical school and obtaining a diploma," and quotes his opinion on this subject, since he is "an invaluable authority on the shortcomings and failures of orthodox medicine." But for the inherent logical limitations of the Faculty (see page 63), it should have been easy to have known that quinine is not only no cure for malaria, but that chronic intermittent malaria is simply the result of the use of quinine and other drugs in the treatment of the disease. Mr. Roche particularly includes arsenic in the indictment.

When malaria broke out among the troops stationed in Kent, Sir A. Keogh's private secretary said to a press interviewer that "the patients are all men who were victims of the disease when on service in the East. Malaria of course, is a recurrent trouble." To which Mr. Roche very pertinently retorts that "malaria is *of course* a recurrent trouble because *improper medical treatment makes it so.*" The Italics everywhere are mine. My only contention is

that proper medical treatment is a thing unknown to the Faculty and will long remain so, unless they bid fair to charlatanry and empiricism and worship science with a humble and truthful mind.

Correspondence.

The views of our contributors and correspondents do not necessarily reflect the policy of this Review—Ed.

The path to Salvation.

In the Hindu Message of 22nd November 1917, there are two articles, one the continuation of Swami Vivekananda's lecture on "Gnanayoga" and the other the continuation of Mr. K. S. Ramaswami Sastri's exposition of the Bhagavad Gita. The two articles require more than passing reading. While Swami Vivekananda goes about his business in a circuitous manner, Mr. Ramaswami Sastri's exposition seems to carry in it a tinge of Theosophical teaching. The Swami's expression at once shows his limitations of life. For example, when he draws a contrast between the intellect and the heart, he says that purity of heart is more essential than intellectual eminence. He says that religion is not to be understood through the ears or through the eyes, nor yet through the brain. Men of heart, he says again, have attained to *butter* and *butter-milk* is left for these intellectual fools. Again, he says, it is not at all necessary to be educated or learned to get to God. If you want to teach others, knowledge is necessary, but for your *own* salvation, not at all. If you are pure, you will reach God. All these sentences uttered by the Swami express in a very round about manner the first essential, according to our Sastras, for attaining salvation or *mukti* or realisation of God. viz, *Chitta Suddhi*. According to the Sastras *Chitta Suddhi* is the aim of the Karma marga and the basis of the Gnana marga. Mr. Ramaswami Sastri seems to think that the Karma marga the Bhakti marga and the Gnana marga, are like the steps of the "golden ladder" which leads us to *Mukti*. The word *marga* and the way in which Sri Krishna has spoken about these three margas in almost parallel terms in the Gita seems to have made scholars think that each marga leads to each higher marga, *i.e.*, the Karma to the Bhakti, and the Bhakti to the Gnana marga. This does not, however, seem to be the right interpretation of the disquisition of Sri Krishna. Of course we can dismiss at once the baseless Theosophical idea that each marga leads directly to mukti, as if each marga means a separate *road*. *Marga* here is not to be compared to the road. It rather has reference to *means*. Mr. Ramaswami Sastri, when he speaks of the golden ladder, seems to be greatly obstructed in his conception by the way in which Sri Sankaracharya speaks in his commentaries regarding the relation between gnana and karma. The true spirit of Sri Sankaracharya's writings, seems to me to point towards a conception which is dimly shadowed in one of the sentences of Mr. Sastri himself in this article under reference. Mr. Sastri says. "a life of selfless action combined with devotion and meditation is the one means of attaining to this stage. "Sri Sankara's real teaching, it appears to me, may be expressed by recasting the sentence in this manner—"A life of *Nishkama Vaidika Karma*, combined with *Chitta Suddhi* and *Bhakti* and associated always with *Gnana* relating to the details of the *Karma*, the significance of *Karma*, the nature of the object towards which the *Bhakti* is directed and of the goal of life, namely, *Atmadarsana* or self-realisation—is the *only* means of attaining to this stage, namely,—*Atmadarsana.*" All that is contained in this sentence is expressed by one word, viz. *Dharma.* While Mr. Sastri speaks of the golden ladder in one place, this sentence unconsciously expresses the difficulty he feels in making Karma, Bhakti and Gnana, three different steps leading to higher life. The Karma, the Bhakti and the Gnana margas, represent only one path on which the Karmayoga, Bhaktiyoga and Gnanayoga walk side by side and closely knit together body and soul.

Hence it is that Sri Krishna says that we should love *Svadharma.* His reference to Svadharma and its *practice* in more then one place in the Gita surely indicates that there is only *one* path to salvation and that it is the *Practice of Dharma.* The Lord's disquisitions relating to the Karmayoga in one place, the Bhaktiyoga in another place, to the Gnanayoga in another place, His speaking about His various forms in one place, and his showing his form in another place, His speaking about *Kshetra* and *Kshetragna*, about *Daiva* and *Asura natures* in another place, are all merely to be taken as the pleadings of the Lord to convince the ever-doubting, vascillating Arjuna, who is pushed by Sri Krishna to perform his *Dharma*, while his own self is opposing it from within.

The *practice of Dharma* then is the one teaching of the Gita. How to practice it, and what it consists in, is the only matter for consideration. Swami Vivekananda, as pointed out before, is using many words and many arguments merely to express the fundamental idea on which all our Dharma is based. *viz. Chitta suddhi.* When he speaks of the culture of the heart and the culture of the intellect, he is merely expressing the idea involved in Bhakti and Gnana in a very crude form. When he says, "it is the heart that reaches the goal, follow the heart," "Always side with the pure heart, even if you think what your heart is doing is unreasonable. Reasoning will come later," and so on. he is simply trying to express our conception of *Dharma* that it is based essentially on the irrevocable authority of the Vedas, which merely give us the injunctions of the Rishis, who have *seen* God and His ways in relation to our Karma, Bhakti and Gnana. The Swami says elsewhere that God has been *perceived* by thousands before and that this perception is supersensuous and super-conscious. This whole sentence is merely a paraphrase of the word "*Rishi.*" Then again he says, every being that is in the Universe has the potentiality of transcending the senses, even the little worm will one day transcend the senses and reach unto God. What is this except an exposition in simple English of the basic principle of *Varna Asrama Dharma?* Again he speaks of every soul being in a circle coming down and going up and then going up towards God. This merely means that the human soul passes through *Pravritti* to *Nivritti* and then to *Mukti*. (*To be continued.*)

Printed and Published by T. K. Balasubrahmanya Aiyar B.A. at the Sri Vani Vilas Press, Srirangam.